# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints.*

FEBRUARY 1, 1956

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Manual for Communicant Classes
The Reformed Church in France

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VOL. XIV NO. 40

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# EDITORIALS

## The Law and the Prophets

One of the most intriguing phrases found in the New Testament has to do with the "law and the prophets."

The writers of the gospels repeatedly classify specific events as the fulfilment of such and such a prophecy.

Our Lord refers in like manner to the Old Testament writers, acknowledging both the accuracy and the authority of their statements.

The apostles, in the book of the Acts, base the authority of their message on events which they had witnessed and on the prophetic background of these events as recorded in the Old Testament Scriptures.

In the epistles, beginning with Paul's letter to the Romans, such statements as this occur: *"Which he* (God) *promised afore by his prophets in the holy scriptures, concerning his son Jesus Christ our Lord."* Following through Paul's various letters one is impressed with Paul's own conviction that the life, death and resurrection of the Lord Jesus Christ, his own personal revelation received from God (*"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ"*), and the Old Testament record all combined to form a perfect whole, at no place contradictory but in all points a part of God's revelation of His redemptive method and plan for sinning and lost men.

The writer of the epistle to the Hebrews follows the same theme: *"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."* From there forward he shows that Christ is the Fulfilment and the Perfector of the Old Testament message.

James, Peter, John and Jude follow the identical pattern, all assuming the accuracy and the authority of the Old Testament record and basing many of their statements on that record.

All of which combine to give the Christian today a sense of the necessity of taking *all* of God's Word and from it learning not only of God's dealings with mankind as individuals and as nations, but also of the redemptive plan which runs through all of the Bible to find its culmination at the Cross and its completed explanation in the record which follows.

Inherent in such a study is faith in the omnipotence of God, the supernatural as a *natural* manifestation of God, divine inspiration with resulting prophetic power, and in the unfolding of a perfect plan.

That, in such revelation, man's sinfulness is disclosed in all of its ugliness is in no way surprising.

Nor is it to be wondered at that we find God revealed as a God of purity, holiness, righteousness, mercy and love, while at the same time we learn something of His justice, power and sovereignty.

As one reads and accepts the record there rightly comes an overwhelming sense of one's sinfulness and its rightful condemnation and at the same time of God's marvelous sacrifice to make men righteous.

One outstanding impression is that the *agent* of God's redemption is the *blood of Jesus Christ.* Unregenerate man shies off from this propitiatory sacrifice because he has built up in

his mind a concept of a God Who is little more than a benevolent and glorified Santa Claus.

But, through *all* of the Bible *blood* runs as a scarlet thread of sacrifice and the New Testament epistles affirm again and again that our salvation depends on the shed blood of Calvary.

In Paul's second letter to Timothy he foretells a time when there will be men: *"Having a form of godliness, but denying the power thereof."* One can but wonder if this is not the bloodless religion to be found in some quarters today?

The entire thrust of the Scriptural record is that we can only get a true concept of God, His Christ and His redemptive work by taking the *whole* record which He has given us.

For that reason it would seem the very genesis of wisdom to *humbly* accept the record and ask the Holy Spirit, Who so graciously spoke to men of old, to work in our own hearts, giving us the spiritual perception, the child-like faith and the God-given wisdom to know something of the reason for our hope in Christ.

*"The holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."*

—L.N.B.

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## Manual for Communicant Classes

There are a number of manuals for classes preparing for the Lord's Supper or the Communion. After using several of these the writer found in the Shorter Catechism a plan which he has used with even more satisfaction than these good manuals. The Catechism is used in dependence upon the Bible, for it is only a summary statement of the Bible. The following series of studies may be used for five or six lessons leading up to Communion Sunday or to Easter Sunday. They have also been used in Daily Vacation Bible Schools. If the pastor or visiting minister will teach such a course in the mornings at the Daily Vacation Bible School, and then present the Gospel at a series of evangelistic services the period will often be blessed with a gracious ingathering. The writer has the young people memorize Bible verses setting forth the essential steps in the Plan of Salvation and uses the Catechism question, the answers, and the exposition to supplement the Word. Of course, each minister will adapt the course to his own class. This is offered, then, as suggested outline:

*The Plan of Salvation*

Michael Faraday, the great scientist was once asked: "What is the greatest discovery you ever made?" After some thought the noted scientist replied: "When I discovered that I had a Savior." That is the great discovery we want every boy and girl to make. In order to discover that you have a Savior it is first necessary to realize that you need a Savior. And so our first lesson is:

(1) Why do I need a Savior? Catechism Questions 14-19,84. Scriptures: Romans 3:23; I John 3:4; Romans 6:23.

(2) What has the Lord Jesus Christ done to save me? Catechism Questions 23-26. Scriptures: Acts 4:12; I Peter 2:24; John 1:29; II Cor. 5:21; Isaiah 53.

(3) What does the Holy Spirit do to save me? Questions 29-31. Scriptures: John 3:5-6; 1:12-13; Titus 3:5-6; Romans 8:15-17.

(According to First John the three evidences of the new birth are faith in Christ, love one for another, and doing right.)

(4) What does God, the Father, do to save me? Questions 20, 32-35. Scriptures: John 3:16; Luke 11:13; Galatians 2:16; I John 3:1, Ephesians 4:24.

(5) What does God ask of me to be saved? Questions 85-87. Scriptures: Acts 20:21; Phil. 3:9; Acts 16:31; Romans 10:9; Acts 5:31.

(6) What does the Church do for my salvation? Questions 88-92, 98. Scriptures: Acts 2:31-42; II Timothy 3:15-17; Matthew 28:19; I Corinthians 11:23-25; Matthew 16:16-19.

This last theme may be expanded into several studies. One may use the first five studies for the first week of a Daily Vacation Bible School and expand the sixth to continue through a second week, using these themes: (1) the Word, (2) baptism, (3) infant baptism, (4) the Lord's Supper, and (5) prayer.

The following study in the Lord's Supper may be useful:

(a) Who instituted this sacrament? Christ.
(b) For whom did He institute it? Believers.
(c) What does a believer receive? Bread in his hand, Christ in his heart.
(d) Who makes the sacrament effective? The Holy Spirit.

Wm.C.R.

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Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XIV, No. 40, February 1, 1956. Editorial and Business Offices: Weaverville, N. C. Printed in the U.S.A. by Biltmore Press, Asheville, N. C.

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## The Reformed Church in France

In some ways the Reformed Church in France is the great elder sister of our Presbyterian bodies. Here the Presbyterian system of courts was first organized on a national scale, here the Huguenots suffered and died for the faith, the Church was burned but not consumed.

In 1955, the Reformed Church celebrated the founding of the first congregation in Paris, 1555 —with the election of Jean le Macon, also called from his home, la Riviere. Also in Paris the first assembly was held in 1559. In honor of this 400th anniversary a handsome historical brochure was prepared by President P. Bourget and Secretary Paul Conord with reproductions of ancient documents: The title page of Lefebre's commentary on the Psalms, which helped Luther come to the evangelical position; another of his biblical expositions showing that Christ alone merited for us; the summary of the faith by Robert Estienne published in the old French Bible; sections from Calvin and Beza.

One notes that the congregation does not take as much part in worship as in the Church of England. The Pastor alone reads the general confession of sins and even the Apostles' Creed. The people are uniting now in the Lord's Prayer. Here, as in the Presbyterian Church in England, the ruling elder is side by side with the Pastor *behind* the communion table.

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"The greatest loss to the human race and to the march of real human progress in the past quarter century, greater than all the others combined, has been in the "buried talent" of God's people, - not only the "one talent", but also the two and the five. A vast multitude of nominal Christians in disuse, registering zero in the vital service they might have been effectively doing. This is not taking into account the positively bad who have given themselves over to evil; but the millions of *negatively good* - respectable citizens, but of no force in the Kingdom of God."

In manufacturing, material that accumulates but cannot be utilized becomes a liability. In one of the largest lumber mills of the world, located in Louisiana, scraps and slabs and sawdust were an increasing hindrance and menace. The problem was how to get this waste out of the way or destroyed as fast as it accumulated. At great expense a huge incinerator was erected and a cable conveyor installed which carried a continuous stream of waste through a viaduct to fires that never died down. One day a genius conceived the idea of erecting a paper mill adjoining the lumber plant, where, instead of being destroyed, the waste material was converted into wood pulp and thence into paper. This by-product is a course, tough material suitable for wrapping paper and paper bags. All the scraps and even the sweepings from the floors of the lumber plant now go by regular and orderly process into the making of a useful thing. And it is significant that wrapping paper and paper bags are used for carrying the commodities of life. Here was a wonderful transformation.

The incinerator was dismantled and in its place came a paper mill. Instead of troublesome scraps and waste, destroyed at considerable expense, bags and paper were going out in neat packages in carloads to supply a practical world need.

Our churches today face a problem much like that which confronted the lumber plant. There is an accumulation of idle members. They constitute not only a load to carry, but they are in a very real sense a hindrance and a menace. The thought of the incinerator, or any other drastic measure, to "get rid" of them is abhorrent. A loftier question is Can they not be utilized? And the answer to that question is in "New Testament Evangelism" which comes strikingly close to the paper mill answer to the lumber plant's problem. Let us convert unused Christians into "carriers" for the common good. Let us put the Lord's Great Commission on their hearts and in their hands and send them out with the Gospel to the unsaved of the community - and the world.

This seems like an impossible transformation —almost too idealistic a proposition; but it is quite possible of attainment and the process is simple. (See Lesson 125, in next issue.)

## Helps To Understanding Scripture Readings in Day by Day

*Sunday, February* 5, *John* 12:20-36. Jesus had just made His triumphal entry into Jerusalem (vv.12-15). The cross was less than a week away (vv.32-33). In the face of all His popularity and acclaim (vv.19-20), observe that Jesus did not lose sight of His mission (v.27). Do you find it difficult to keep your eyes on the Lord and His will for you when all is going well (v.28)? How do Jesus' statements in vv.24,32,35 apply to his life and death? How has His crucifixion borne fruit (v.24)? Matthew 25:31-33 helps explain v.32. Verse 12 of chapter 8 tells us that Jesus is the light mentioned in v.35. How have the objectives of Christ's coming been fulfilled in your life? How do the conditions of discipleship mentioned in vv.25,35-36 strike home to you?

*Monday, February* 6, *Romans* 3:1-19. Paul has just shown that the Jew is equally as sinful before God as the Gentile (2:24ff). The question of 3:1, therefore, is a natural one. What advantage does the Jew have according to v.2? Does the fact that the Jews were unfaithful to God's Law reflect in any way on the greatness of His standards (vv.3-4)? Verses 10-18 are quotations from the Old Testament (mostly from the Psalms) that show what man is like. How do they substantiate the assertion of v.9? What effect, then, did the unfaithfulness of the Jews actually have upon God's truths about men (vv.5-7)? What has been accomplished by God's giving of His Law in the Old Testament (vv.4,19)? What should man learn through the Law (v.20b)? Do you realize that vv.11-18 apply to you? What can you gain from a recognition of your utter subjection to sin (vv.24-25)?

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"The greatest loss to the human race and to the march of real human progress in the past quarter century, greater than all the others combined, has been in the "buried talent" of God's people, - not only the "one talent", but also the two and the five. A vast multitude of nominal Christians in disuse, registering zero in the vital service they might have been effectively doing. This is not taking into account the positively bad who have given themselves over to evil; but the millions of *negatively good* - respectable citizens, but of no force in the Kingdom of God."

In manufacturing, material that accumulates but cannot be utilized becomes a liability. In one of the largest lumber mills of the world, located in Louisiana, scraps and slabs and sawdust were an increasing hindrance and menace. The problem was how to get this waste out of the way or destroyed as fast as it accumulated. At great expense a huge incinerator was erected and a cable conveyor installed which carried a continuous stream of waste through a viaduct to fires that never died down. One day a genius conceived the idea of erecting a paper mill adjoining the lumber plant, where, instead of being destroyed, the waste material was converted into wood pulp and thence into paper. This by-product is a course, tough material suitable for wrapping paper and paper bags. All the scraps and even the sweepings from the floors of the lumber plant now go by regular and orderly process into the making of a useful thing. And it is significant that wrapping paper and paper bags are used for carrying the commodities of life. Here was a wonderful transformation.

The incinerator was dismantled and in its place came a paper mill. Instead of troublesome scraps and waste, destroyed at considerable expense, bags and paper were going out in neat packages in carloads to supply a practical world need.

Our churches today face a problem much like that which confronted the lumber plant. There is an accumulation of idle members. They constitute not only a load to carry, but they are in a very real sense a hindrance and a menace. The thought of the incinerator, or any other drastic measure, to "get rid" of them is abhorrent. A loftier question is Can they not be utilized? And the answer to that question is in "New Testament Evangelism" which comes strikingly close to the paper mill answer to the lumber plant's problem. Let us convert unused Christians into "carriers" for the common good. Let us put the Lord's Great Commission on their hearts and in their hands and send them out with the Gospel to the unsaved of the community - and the world.

This seems like an impossible transformation —almost too idealistic a proposition; but it is quite possible of attainment and the process is simple. (See Lesson 125, in next issue.)

# Helps To Understanding Scripture Readings in Day by Day

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**LESSON FOR FEBRUARY 12**

# *Parables On Prayer*

***Background Scripture: Luke 17:20 — 18:7***
***Devotional Reading: James 5:7-20***

James was a practical man, and he knew that the most practical thing we can do is to pray. In the first chapter of his book he says, "If any of you lack wisdom, let him ask of God who giveth to all men liberally, and it shall be given him", and in the last chapter, (Our Devotional Reading), he tells us that "the effectual fervent prayer of a righteous man availeth much."

There are several reasons for prayer: "The coming of the Lord draweth near," and if we are to wait patiently for that Day to come, then we must spend much time in prayer. While we are waiting affliction and sickness may come upon us. Let us pray for the sick in body; let us pray for one another and confess our faults one to another, that we may be healed in mind and heart. He mentions Elijah as an example of answered prayer. Let us pray for those who have erred from the truth. To bring them back will mean the saving of a soul, and the hiding of a multitude of sins.

More things are wrought by prayer than the world dreams of. "If ye ask . . . I will do," said Jesus. There are so many things which we cannot do. Suppose I was rushing an injured man to the hospital and a freight train blocked the crossing. It would be impossible for me to push the train out of the way, but if I went to the engineer and explained the matter to him, he could place his hand on the lever and move the train in a moment of time. So the Great Engineer of the Universe can easily do what is impossible to us. We cannot expect God to perform miracles just to please us, or to satisfy our desire for a "sign," but when there is need for miracles God is both able and willing to work for the good of His people, and His own glory. There have been periods in the history of the world when such a display of supernatural power is in order; in the time of Moses; in the time of Elijah; in the time of Christ. There are occasions when "the effectual fervent prayer of a righteous man availeth much." However, in any time of emergency or need, we can expect our heavenly Father to hear and answer our cry.

I. *The Coming of the Lord:* Luke 17:20-37.

James gives this as one of the reasons we should pray, and Jesus said, "Watch and pray," in connection with this same subject in chapter 21:36. (Compare what He says here with the "Olivet Discourse" as we find it recorded in Mark 13 and Matthew 24.)

There are several things which I wish to notice in these paragraphs which precede the "Parables on Prayer" which we find in chapter 18:1-17. "The Kingdom of God cometh not with observation : the kingdom of God is within you." (In the midst of you). The coming of the kingdom is a spiritual work in the hearts of men. It has its outward and external aspects, but the real growth is in our hearts. In its outward aspect the Kingdom was "in their midst" when Jesus was speaking these words, for the King was there and He was proclaiming the Kingdom. It must come in our hearts, however, before it can come in the world.

Before the King could come in Glory, He had to come in humiliation, suffering, and shame: He must suffer many things and be rejected of that unbelieving generation. His Second Coming is to be visible to all, like the lightning that flashes from one end of heaven to the other. The world will not be ready for that Coming, even as it was not ready in the days of Noah when the Flood destroyed them all. The Judgment will come, even as judgment came upon the world at the Flood, and upon Sodom. It will find the world unprepared.

All these significant facts should make us see the necessity for prayer. God's people are in the minority. Wickedness is everywhere. If we are to stand in the evil day, we will have to put on the whole armor of God, and we will have to put on each piece with prayer.

I believe that the Church has sadly neglected this important subject. We seldom hear a sermon on the imminent return of our Lord, and yet this is one of the very prominent topics in the Gospels, in the Epistles, and in the book of Revelation. I believe that it has a most important bearing upon the way we live, and that it should lead us to "Watch and Pray," and Expect His return. We need to pray for ourselves, that we may be kept from falling. We need to pray for a world of lost men and women who are "eating and drinking, marrying and giving in marriage," utterly indifferent to, and

unmindful of, the Coming of the Lord, and the Day of Judgment. It is a subject which both the Church and the world need to be reminded of, for it has its lessons for both.

II. *Parable of the Unjust Judge;* Importunate, Persistent, Prayer. 18:1-8.

The point of this parable is stated in verse one: "that men ought always to pray, and not to faint." In Galatians 6:9 Paul tells us not to be weary in well doing; for in due season we shall reap, if we faint not. Sometimes we get tired doing well, even in praying. We pray, and when seemingly there is no answer, we give up. This parable encourages us not to "give up."

He uses the story of an "unjust judge"; one that feared not God, neither regarded man." A certain widow brought her case to him and besought him to "avenge me of mine adversary." A just judge would have immediately heard her plea. This man refused for quite a while. She kept troubling him, however, until he said, "I will avenge her, lest by her continual coming she weary me." Then Jesus asks one of His questions: "Shall not God avenge his own elect, which cry day and night unto Him"? If an unjust judge would finally grant the plea of this widow because of her importunity, how much more will God, the Just Judge, answer the prayers of His saints who cry unto Him?

God does "bear long" with His people sometimes: at least, it seems a long time to us, as we wait for Him to answer our prayers. Why does He not answer as soon as we ask Him? Sometimes He does, even while we are yet speaking, or before we call, for He knows the desire of our hearts, before we speak. I feel that God answered Nehemiah's prayer even as he lifted his heart to Him in the presence of the king. At other times the answer is delayed.

There are several reasons for this delay. One is the simple reason that God will answer when it is best. He may be testing our faith, or earnestness. One of our children may come rushing in, ask for something, and then rush out without waiting for the thing he asked for. Children sometimes ask just to be asking, and a wise parent will wait and see if the child really wants the thing he is asking for. Then too, we often have to say No, or substitute something better or more fitting. Children often ask for things which would be hurtful or useless. Parents should know best; God always knows best. God answers all true prayer in one of three ways: either He says, Yes, or No, or wait a while. He said No to Paul in regard to the thorn in the flesh; at other times Paul had to wait. The psalmist David and the prophet Isaiah both tell us to "wait on the Lord; to wait patiently for Him, and make special promises to those who thus "wait."

There is a lesson for us today. Christian people are crying unto God all over the world, for there is much suffering, and the adversaries are many and strong. The cry goes up, O Lord, How long? How long will you permit evil men to persecute the just? There is a personal lesson for each of us. Most Christians have a "Prayer List" of unsaved people. Do we get impatient, or discouraged, because they are not immediately saved? After all, delayed answers are a test of our faith. When He cometh, shall He find faith on the earth? or will we have stopped our praying and given up in despair? Lord, increase our faith!

III. *Parable of the Pharisee and the Publican:* 9-14.

He gives us the point of this parable, also, before He tells the story. It was spoken "unto certain which trusted in themselves that they were righteous, and despised others."

1. *The Two Men:* a striking contrast.

One was a good man, as far as outward appearance went, a moral man, a Pharisee; the other was a bad man, as he himself admits. We would expect God to hear the "good" man and turn a deaf ear to the bad man. God does not go by the outward appearance, however; He looks within. The good man was not as good as he imagined himself to be; his goodness was all on the outside; his heart was cold and proud; he was trusting in himself that he was righteous. The publican - the bad man - knew that he had nothing good in himself to trust in.

2. *The Two Prayers:* Another contrast.

The Pharisee prayed thus with himself; study his boastful and self-righteous prayer. I expect it was a typical Pharisee's prayer. The publican's prayer is short and to the point: "God be merciful to me a sinner.

3. *The Two results:* A third contrast. One man saved : the other not.


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**YOUTH PROGRAM FOR FEBRUARY 12**

# *A World In Revolution*

Hymn: "What A Friend We Have In Jesus"
Prayer
Scripture: Acts 1:6-9; 17:5,6
Hymn: "O God, The Rock Of Ages"
Offering
Hymn: "Lead On, O King Eternal"

PROGRAM LEADER:

The word "revolution" has several meanings. It is used to describe one complete turn of our earth on its axis. It is used to describe a war of uprising. It is used to describe an upheaval in society. This last meaning is the one we have in mind when we speak of the world as being in a state of revolution. We cannot hear or read a report of world news without being keenly aware that many people in the world are raising violent objection to things as they are. These people are already revolting . . . they are already engaged in a revolution which is so widespread that many are calling it a world revolution. There are other multitudes who are not actively engaged in revolution but who are ripe for it. Wherever people are deeply dissatisfied and where they have little or no opportunity to improve their lot, they will sooner or later look toward the way of revolution. There are hundreds of millions of dissatisfied people in the world today. Many of them are fully justified in being dissatisfied. They are hungry, homeless, sick, jobless, poverty stricken. They are denied education, information, free speech, the right to govern themselves, and the right to hold up their heads in society. It is no wonder that people in such a plight are anxious for a change. It is no wonder that they are ready to follow anyone who will promise to lead them out of their pitiful state.

The dangerous thing about revolutions is that they do not always have worthy goals or right ways of attaining the goals even when they are worthy. There are always those who are willing to offer themselves as leaders to those who are ready to revolt. Today there are at least three forces vying for leadership in the world revolution. Their aims and their methods are very different. Our speakers will seek to describe them for us.

FIRST SPEAKER:

The force of communism is making a strong campaign to lead the world revolution. Many of the dissatisfied people of the world are very favorably impressed with the offers and the promises of the communists. They promise the people a life in which they will become citizens of a state of the people and that they will have a share in all the property which belongs to the state. We know that the average communist's share of the state's property is very small . . . that he puts into the state far more than he gets out of it. We know that while the communist is technically a citizen of the people's state, he has no voice in its government and no right to express his own views. In spite of all this, the idea of communism and the rosy promises of the communist leaders have won the allegiance of many of the world's dissatisfied peoples.

The worst thing about communism, however, is that it is anti-God. There is no recognition of moral and spiritual values. There is no place for religion. All allegiance, service, loyalty, and devotion is to be given to the state. We are already familiar with the bleakness of life in communist dominated nations. How much worse it will be, if the communists are allowed to organize the disgruntled people of the world.

SECOND SPEAKER:

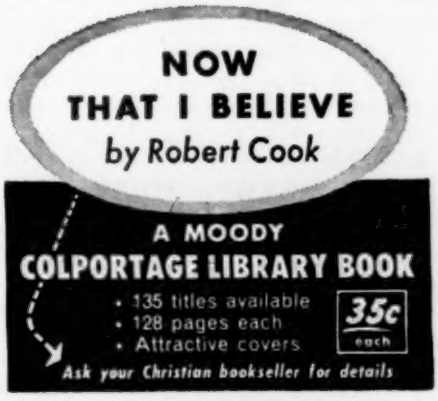
Another force which makes its appeal to those people who are ripe for revolution is the philosophy of social and economic improvement. This is the idea that all the world needs to be saved from destruction is a general improvement in living and social standards. It sounds very much like communism in its emphasis on material things, but it is not openly opposed to religion. In fact, it most often represents itself as being a religious movement. It believes in a god who has left the whole business of saving the world in the hands of human reformers, and it believes in a salvation which is nothing more than social and material improvement. This force is not opposed to morality, as communism is, but it has no God who is living and near to His people. If there is to be any real moral and spiritual life among people, there must be a real God among them to provide a basis for it.

This force of improvement has won its converts among the world's discouraged peoples. It is certainly not as openly evil as communism. As a matter of fact, it is the very idea of abundant living that many American people have. We who are Christians recognize that this notion of life leaves out something that is very important. Any way of life that is less than the best is not good. If mere social and

economic improvement becomes the motivating force behind the world revolution, then the world will still be lost in sin even though it is not communist.

THIRD SPEAKER:

The third force that can determine the course of the world revolution is the power of the Gospel of Jesus Christ. The Jews at Thessalonica accused Paul and Silas of being revolutionists. They charged that they were "turning the world upside down." It was not Paul and Silas who had this revolutionary power, it was the power of God in the Gospel which they proclaimed. It is the power of this Gospel to save from the dominion and the penalty of sin everyone who believes in it. It is the power of this Gospel to create a new nature in those who receive it. It is the power of this Gospel to give abundant life now and forever to those who will believe in the Saviour. The Gospel offers peace, joy, hope and comfort. These are the things most needed by people who are ready for revolution. The force of Christianity is radical because Christ makes radical changes in the lives of people who give themselves to Him. Christ is the only leader who can take the militant multitudes of the world through paths of peace and profitableness rather than through paths of strife and bloodshed. He presents Himself to the world through the proclamation of His Gospel, and He has committed that proclamation to us.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Sometimes we become discouraged because Christ seems to make so small an impression on the people of the world who need Him so desperately. Have we ever considered that the world may not be impressed because we have not told people about Him very faithfully? Have we ever considered that we may have been misrepresenting Him to the world? It is too often the case that communists and social reformers show concern for the sorrows and problems of people and that Christians do not. Many of the world's dissatisfied people are disturbed because of their material needs and wants. They are ready to follow those who will satisfy their hunger. It is our duty to give them food in the name of Christ. The Lord Himself was concerned with the physical needs of His people. When we have satisfied their physical hunger, we will be in a position to tell them how Christ can satisfy their spiritual needs. Christ is a worthy leader. We need to present Him in a worthy way.

PROGRAM LEADER:

Not all of the world's unrest is to be found in Asia and Africa or in Europe and South America. Some of it is to be found among people in our own communities. There are people living in our midst who are dissatisfied. Some of them are justified in their dissatisfaction, and some of them are looking for an opportunity to change things from the way they are. Crime is often a result of this kind of unrest. Let us, as Christians, be the first to search out these discouraged people. Let us show them that we are more concerned about their needs than anyone else. Let us tell them and show them of our Christ Who alone can solve their deepest problems. Every would-be revolutionist we can enlist in the army of Christ subtracts fear and adds hope to the idea of a world in revolution, because a revolution under Christ is a good thing.


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# Women's Work

## TO US ALL

YODOGAWA CHRISTIAN HOSPITAL
556 Kunitsugu Cho
Higashi Yodogawa Ku
Osaka, Japan

December 1, 1955.

Sent to
Miss Janie W. McGaughey
Board of Women's Work
341-A Ponce de Leon Ave., N.E.
Atlanta 8, Georgia, U. S. A.

Dear Friends:

Merry Christmas to all of our friends in America. We are Japanese staff of Yodogawa Christian Hospital. We would like to thank you, taking this opportunity, for what you have done and are doing for the welfare of Japanese people as well as any one who needs medical help here in Osaka. We are very happy to work for this hospital because of Christian love. We thank you very much for the Hospital for which you have raised funds to bring it to reality. Hospital work is now in full swing and will be finished some time in January or maybe some time in February next year.

People in this community are very much pleased with this hospital in which both Christians and non-Christians get medical treatments which are done by Christian doctors and nurses. It is very unusual and very difficult for Japanese hospitals to build up the staff with Christians. It's our greatest thanks that, in spite of this situation, our staff is composed of Christians.

It's our greatest joy and privilege to work for sick people, especially for those who are poor and yet need urgent medical cares. Our Lord Jesus Christ on this earth healed so many sick people and we know well to heal people spiritually and physically is one of main purposes of His coming. Through hospital work how wonderful it is to take part in His work to bring out Kingdom of God here on earth as in heaven.

We do not know how to express our hearty thanks to you for wonderful hospital in which we can show Love of God and people can realize LOVE in a true meaning. At any rate thirty or so patients come to hospital every day for their treatments. This proves this hospital to be very serviceable to community people. The best way to show our gratitude is that we do our very best to reach people with Gospel: for God so loved the world that whosoever believes in Him shall not perish but have eternal life.

We wish you could be here so that you can see your medical project which is so nice. We are always thinking of you and praying for you so that God may bless you abundantly.

May Blessing of Christmas be upon you through the year,

Yours sincerely,

Hideko Hashimoto, Chief Nurse
Yasuko Tuai, Nurse
Hisako Teranishi, Nurse
Toshio Kondo, Business Manager
Noriko Takeda, Doctor internal medicine
Shinjo Tamaka, Laboratory technician
Yukie Takemura, assistant technician
Shinji Fukumura, Pharmacist
Yoshiko Furusawa, office work
Mobutaro Hiaki, office work

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## SHUT-IN BUT NOT SHUTOUT

As I paused before the pretty little cottage I looked again at the address in my notebook. Somehow I had thought of stone steps, and white pillars and a brass knocker in connection with the girl, who had given so much to our mission work.

I rang the bell and was taken into a bright, pleasant room. The girl who sat there did not rise to greet me. A look of surprised sympathy must have come into my eyes at the sight of her wheel chair for she said, "You didn't know that I was a 'shut-in'? Isn't it splendid that I do not have to be a 'shut-out' too?" That was the only mention she made of her affliction. All of her conversation was about the things of the Kingdom.

It did not take me long to find out what she meant by not being a "shut-out." She was literally going into all the world by her prayers and her gifts. On the arm of her chair was a small map of the world. "When you came in," she said timidly, "I was over in Japan."

I saw before her a list of our missionaries. "I like to pray for every one," she said. "It never seems to me that lump prayers can mean as much as praying for each one separately and for the things each needs. Whenever I see a need mentioned in the Church papers I make a note of it and pray about it." She talked about the affairs of the mission as if she walked in and out among its buildings and its people daily. Then she told me about the little boy she was educating in India. "I don't know which one he is, but I know one of the three hundred in this school is mine. And just to think I have only paid twenty-five dollars a year to keep him in school. What else could I have done with twenty-five dollars that would have meant as much as that?"

Her pencil slipped easily across the Atlantic, and she pointed to a town in which we had an Orphan's Home. "That is where my other little boy lives. He costs me more than the one in India. You see he has to have so many more clothes than they bother with in India." She laughed happily.

We talked over Home Mission points one by one. She was thoroughly familiar with them all, and in all she had invested some of her money. I remembered several home missionaries had spoken to me about her gifts and her personal interest in their work.

I looked again at the wheel chair and the girl who was shut-in. "You are certainly not shut out," I said. "It seems to me that you are living all over the world."

"If only I could tell other people about the joy of it. I mean the joy of living all over the world by prayer and giving," she said. "So many of them think it is only a duty, and just give what is left. If only I had some way of telling them how it fills one's life full to the brim with joy."

"I have a way of telling them," I said. She grasped my hand eagerly. "Please do," she said. "Please *do* tell them."

And so — I have told you.

—Mrs. E. C. Cronk

*Used by permission of Women's Missionary Society of the United Lutheran Church in America.*

## WAYS OF SHARING CHRIST WITH OTHERS

*The Importance of Words*

Have you heard the story of the beggar in New York City who stopped a minister on the street to ask for money . . . when the minister insisted on buying him a meal, the man devoured it ravenously. "Why, if you are so hungry," asked the minister, "do you want money instead of food?" "Well," replied the beggar, "every nickle helps keep our Party's printing presses going—and the Communist message *must* get out!"

Spoken words, printed words, pictured words, whispered, shouted! — all are weapons of the cold war — the bullets of death for truth! Some of our American POW's in China will tell you of their power — insidious, questioning, deceiving, hypocritical — to make men doubt, to fear, to change their loyalty! One Intelligence agent asserts it is only those who have "deep spiritual convictions" who can resist Communist brain washing! Another says, "The only force that can stop Communism is a greater force, the

## WHY DOES GOD ALLOW CHILDREN TO SUFFER?

**That is a question which no theologian can answer. Even the Bible remains silent on the subject.**

**There is one thing, however, that I believe God will not tolerate, and that is for us, His children, to allow little ones to suffer when it is within our power to help them.**

**The land of Greece probably has more orphans in proportion to its population than any other country in the world. Almost 400,000 orphans out of a population of seven million! And in Greece the American Mission to Greeks has built and maintains the only Protestant orphanage for Greek children.**

**"I have a little boy of ten who never felt a mother's love," writes Michael Belos, a blind Protestant believer in Greece. "Being extremely poor I had to place him in a state institution where he stayed for two years. Then they discharged him because I would not have him baptized in the Greek Orthodox Church. When I learned of your Protestant Orphanage, I immediately took him there and was allowed to stay with him for a few days. Words fail me to express how I feel about it. Such an institution never existed in Greece before. If ever a new Book of Acts of the Apostles were written, much could be said about this Orphanage and the work of the American Mission to Greeks. Of course, I know that if my son is to stay in this wonderful Orphanage, it will be necessary for you to find a foster parent for him in America. That is why I am writing this letter. Just think of my plight—a blind, forsaken father, unable to offer his son anything. And yet, in spite of my blindness, I am able to distribute a great many Scriptures and other Gospel literature."**

**Would you not like to be a foster parent to this ten-year-old boy? His support is only $15 a month. You will receive his picture and have the privilege of corresponding with him. There are other children also waiting to be cared for in the Orphanage and to attend the Christian Day School operated by the same Mission. It is one of the most worthwhile missionary enterprises you could undertake. Or you may be interested in providing the Scriptures this blind brother is anxious to distribute. Ten dollars will provide him with fifty Modern Greek New Testaments. The people of Greece are eager to read the Word. They gave it to us and now it is our privilege to give it to them. Please send your contributions to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, P. O. Box 423, Dept. S.P., New York 36, N. Y. (In Canada write to 90 Duplex Ave., Toronto 12, Ontario.)**

Truth!" And, fortunately, the Christian Church has it. Remember the battle hymn of the Protestant Reformation written by Martin Luther?

> And though this world with devils filled
> should threaten to undo us,
> We will not fear, for God hath willed His
> truth to triumph through us.
> The prince of darkness grim, We tremble
> not for him;
> His rage we can endure, for lo! *his doom*
> *is sure;*
> *One little word shall fell him.*

No, it's not a *fear of communism's power* that motivates our concern for souls, as important as this cold war is. Such merely reminds us that the one *eternal* war between God and Satan for men's *souls* is a *spiritual* one in which the souls of men *are* at stake, and that we *have* the spiritual weapon, the *WORD* of Life for those who sit in fear of death. We're just catching on to what Paul really meant when he talked about the wrestling with "flesh and blood" being less important than the battle with the "powers of darkness." It is here that we gain new confidence, for we fear neither those who kill the body or those who would destroy the *soul.* We *have, "within our mouths,"* the word of Salvation! Jesus Christ and His Cross are all that men need against the *real* enemies of men's souls, the sins which produce communism.

*"Getting the Word"*

On a few occasions in the Navy, men in out-of-the-way parts of the ship lost their lives because they did not *get the word.* Sometimes, the message was not relayed to them—sometimes they were not where they could hear. But they died. It is infinitely important that in this great struggle of man with Satan that he gets the word that God has provided a means of escape, a redemption, that he can be *free.* If this redemption is not *used,* it's even more tragic.

Our real motive for telling others about Christ is that we have a new *love* for others and that we do not want them to die. They *must get the word!* We have a commission from Christ Himself. If we are members of the Church, then we are under orders to tell the good news.

*Ways of Sharing Christ*

Though there are no set ways for all, these are suggested:

1. By being more loyal to Christ *myself.* Christianity is contagious!
2. By making my own prospect list - of those for whom I am more directly responsible - members of my own family, neighbors, business associates, etc.
3. By making these the object of prayers every day, without fail.
4. By referring their names to the Minister for the Church's lists.
5. By inviting them to the worship services and circle meetings, the social as well as the spiritual events at the Church.
6. By being consistent! Let your concern continue, week after week, until they make their professions. Never give up - even if it takes a year. They *do* finally decide, in many cases.
7. By remembering that you are sharing with them the most important event in their lives, their profession of faith in their Creator and Saviour—never let it be less than the most sacred event of life.
8. By inviting them to the Minister's *Adult Inquiry Class* or to the "Newcomers meetings" during the week, to get acquainted.
9. By "expecting" them to join the church! Urge your session to meet at regular times, perhaps after each service, in expectation that some will want to become Christians.
10. By concerted times of intensive visitation, at Easter and at Christmas when the entire congregation concerns itself about those outside the church—leading up to an Ingathering Day or Decision Day. It helps to have an appointment with them to meet the Session at a specific time.
11. By "swarming" them with personal friendship and interest, before and after their becoming members, to draw them into the life of the Church family.
12. By patience - keep on loving them, encouraging them, inviting them, with Christian tact, until they know your motive is genuine.

But won't they be offended? — Yes, IF you do NOT share with them what evidently makes your life radiant!

—William H. Foster, Jr.
Arlington, Virginia


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# Church News

## The General Fund and Interchurch Agencies

Statement of Receipts

January 1 - December 31, 1955

### The General Fund Agencies

| | |
|---|---|
| Budget for 1955 | $777,378.00 |
| Received from Jan. 1 through Dec. 31 | 512,311.28 |
| Percentage of annual budget received for the Church year ended Dec. 31 | 66.00 |
| Total amount short of askings | 265,066.72 |

### Interchurch Agencies

| | |
|---|---|
| Budget for 1955 | $19,700.00 |
| Received from Jan. 1 through Dec. 31 | 15,458.26 |
| Percentage of annual budget received for the church year ended Dec. 31 | 78.4 |
| Amount short of askings | 4,241.74 |

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**Change of Address:** Rev. Matthew McGowan, from Chestnut Mountain Presbyterian Church in Athens Presbytery, to the Second Presbyterian Church, of Rocky Mount, Albemarle Presbytery, N. C.

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**Presbyterian Negro Work Campaign** — On January 15th, receipts for the Negro Work Campaign totaled $1,720,324.00, which had been divided equally between Stillman College and the Division of Negro Work, Board of Church Extension. In addition, Stillman has received $60,000.00 from the Foundation which made a conditional grant of $100,000.00 to the College as a part of the Campaign.

The $1,720,324.00 is some $80,000.00 short of the amount needed to qualify Stillman for the remainder of the large grant. In other words, Stillman needs about $40,000.00 more to claim the balance from the Foundation.

January 15th, 1956, was the deadline for the gift. The good news of this moment is that the anonymous Atlanta Foundation has *extended the time on this grant to January* 15th, 1957. It is clear now that they believe in Stillman College and want it to get this money. Some $500,000.00 of Campaign Pledges are still outstanding and the Administrative Committee believes that much of this is in 1956 budgets of the churches. When as much as $80,000 of this is paid in, the remainder of the Foundation grant can be claimed at once. Stillman College *needs* that money. Moreover her record of progress in the past two years indicates that she *deserves* it.

**College Department head interested in administrative position at college offering major curriculum in music. Executive experience. Box 68, c/o The Southern Presbyterian Journal, Weaverville, N. C.**

### Presbyterian U. S. Series of the Protestant Hour

The Presbyterian U. S. Series of THE PROTESTANT HOUR will return to the air on Sunday, February 5, 1956, and will be heard for ten weeks. The speaker for the entire series will be Dr. David L. Stitt, President of Austin Theological Seminary, Austin, Texas.

Dr. Stitt, a native Texan, has held pastorates in Haskell, Texas, and St. Louis, Missouri. A leader in educational circles, he has served as President of the Seminary at Austin since 1945.

The topics of Dr. Stitt's ten messages are: "Christ and the Love of God," "Christ and Our Anxieties," "Christ and the Christian Family," "Christ and God as Father," "Christ and Our Business Life," "Christ's Demands for Discipleship," "Christ and God in the Present," "Who Is This Christ?" "Christ's Blessing for Modern Believers," and "Christ and Sin That Finds Us Out."

THE PROTESTANT HOUR is heard generally at 8:30 A. M. (E.S.T.), 7:30 A. M. (C.S.T.), every Sunday. However, since the broadcast time does vary in some localities, it is suggested that the local newspaper or station be consulted for the correct hour.

THE PROTESTANT HOUR is in the tenth year of continuous broadcasting of religious programs, sponsored first by the Southern Religious Radio Conference and now by the Protestant Radio Conference. This cooperative broadcast includes like series sponsored by the Methodists, Presbyterians U.S.A., United Lutherans, and Episcopalians. A network of approximately 300 stations over the nation now carries this series of radio programs each week.

Individual copies of the messages by Dr. Stitt in the current Presbyterian U. S. Series can be secured by writing your local station or the Division of Radio and Television, 1805 Clifton Road, N.E., Atlanta 6, Georgia.

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**New Orleans, La.** — For the 91st consecutive year, New Orleans Presbyterians joined on the first Sunday of the new year in a union communion service. The service took place at the First Presbyterian Church. The Rev. T. M. Davis, pastor at Canal Street Church, delivered the sermon, with other ministers participating including the Rev. Robert S. Newcomb, Creedmore Church; the Rev. James Lapsley, Gentilly;

the Rev. Ray D. Fortna, Carrollton; the Rev. F. Ray Riddle, Lakeview; and the Rev. Alex W. Hunter, First Church.

Two elders from each of the churches assisted in the service.

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**New Orleans, La.** — Emile Dieth, member of the First Presbyterian Church here, was elected president of the Protestant Laymen of New Orleans, succeeding J. Salvin Williams, at a meeting of the layman's group January 6.

On the organization's executive committee, another Presbyterian, William B. Nourse, member of Metairie Church, was named. A member from each of the member denominations make up the executive committee.

---

**New Orleans, La.** — Laying of the cornerstone for the new $142,000 TeSelle Educational building under construction at Canal Street Presbyterian Church in New Orleans, took place at 3 p. m., Sunday, January 15.

Work on the two-story brick and concrete building is expected to be completed in the spring. The L-shaped structure of brick and concrete will adjoin the present church building and will have a modified Gothic entrance facing Canal Street.

The structure is named for W. J. TeSelle, senior elder at Canal Street Church and a veteran Presbyterian Church, U. S. worker.

Louis T. Frantz, an elder in the church, is chairman of the building committee.

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**Belmont, N. C.** — January 15 was "Ground Breaking Day" for the proposed new sanctuary of Goshen Presbyterian Church in North Belmont. The Rev. R. H. Ratchford is pastor of the expanding church.

Prior to the official ground breaking, R. Dave Hall of Belmont, spoke at the regular Sunday services. The Rev. Eade Anderson, moderator of Kings Mountain Presbytery, spoke at the ground breaking ceremony. Taking part in the ceremony were Mrs. W. A. Robinson, for 48 years a member of Goshen Church; Barbara Poole, youngest member of the church; L. N. Untz, Jr., representing the session; and Lewis Burnette, representing the diaconate. The Rev. W. Priestley Conyers III, pastor of the First Presbyterian Church in Belmont, offered the closing prayer.

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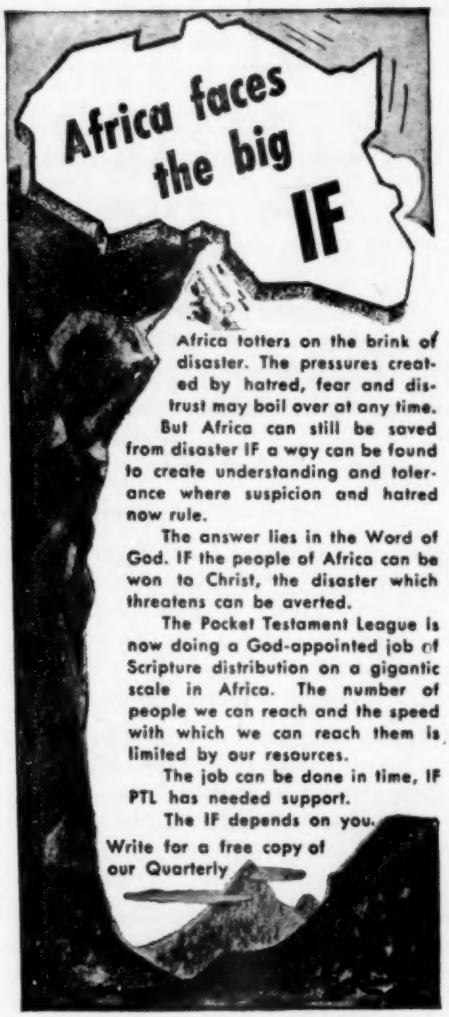
**Davidson, N. C.** — Robert J. Sailstad today joined the administrative staff of Davidson College.

For the past three years Mr. Sailstad has served as Director of Development for Sweet Briar College in Virginia. Prior to that time he was associated with the firm of Marts and Lundy, college development authorities.



Davidson's president Dr. John R. Cunningham said that among his concerns at Davidson will be "the continued growth of endowment, general financial development and the annual giving program."

Sailstad represented Marts and Lundy as director of the Davidson Development Program of 1947 and has a strong background in educational and financial activities.

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**Albemarle Presbytery** — Mid-winter Adjourned Session of Albemarle Presbytery met at Macclesfield Presbyterian Church January 17th. Present were 31 ministers, 35 ruling elders and 14 visitors. Ruling Elder E. A. West, Washington, was moderator.

Rev. Matthew A. McGowan was received from Athens Presbytery and a commission was appointed to install him pastor of the Second

Church, Rocky Mount. Rev. J. W. Hassell was dismissed to Concord Presbytery to become pastor of the Story Memorial and Siloam Churches. Dennis Bullock was received as a candidate for the ministry from the Meadowbrook Church, Greenville. The following commissioners to the General Assembly were elected: Ministers, Rev. Messrs. J. Murphy Smith, H. F. Chesnutt and C. H. Brown; and Ruling Elders Messrs. E. A. West, H. E. Brewer and Kirby Cobb.

The Spring Meeting will be held at the William and Mary Hart Church, Leggetts, April 17th.

J. W. Hassell, Stated Clerk

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**Wilmington, N. C.** — Walter P. Sprunt, cotton firm head for many years, died at a hospital here January 9. Mr. Sprunt was president of Alexander Sprunt & Son, a Memphis, Tenn., firm, and of the Sprunt Corp. of Wilmington. For a number of years he served as a member of the Board of Trustees of Davidson College.

Survivors include his widow, the former Julia Worth; a daughter, Julia Worth Sprunt of Memphis; and four sons, Walter and Hugh of Memphis, Dr. Worth Sprunt of Washington, D. C., and Dr. David W. Sprunt of Washington and Lee University.

Funeral services were held at the St. Andrews-Covenant Presbyterian Church in Wilmington, of which he was a ruling elder for many years.

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**Mecklenburg Presbytery** — "The Gentle Galilean" was the subject of Author LeGette Blythe's first sermon as retiring moderator of the 211th stated session of Mecklenburg Presbytery which met in the Sharon Presbyterian Church on January 17th. The Presbytery was so impressed with this masterpiece of literary art that it was ordered to be printed. Rev. S. H. Zealy succeeded Dr. Blythe as moderator.

Rev. Jas. E. Fogartie was received from Washburn Presbytery and a Commission was appointed to install him pastor of the Myers Park Presbyterian Church on February 12th. Mr. John R. Crawford was received as a candidate for the ministry by transfer from Holston Presbytery. Mr. Frank McK. Penninger, at his request, was dropped from the roll of candidates. Candidate Wm. F. Scholl was transferred to the Presbytery of New York, U. S. A.

A Commission reported the organization of the South Tryon Street Presbyterian Church and heard a call to the pastorate to Rev. W. T. Taylor. A Commission was appointed to install him on Feb. 5th.

The Morris Field Presbyterian Church organized in 1948 to serve the spiritual needs of a transient population was dissolved. Members are gone and barracks removed but the good work for Christ continues. The church has had 72 communicants, of whom 24 had come by a profession of faith. The congregation had given $3,716.00 to benevolences and had a high per capita rating in stewardship.

The pastoral relations between Rev. Frank C. Wilkinson and the Star Presbyterian Church were dissolved. The Commission on the Minister and His Work reported the transfer of Dr. J. Cecil Lawrence to Atlanta Presbytery and of the dissolution of the pastoral relations between Rev. R. G. Laurens and the First Church of Wadesboro and of his transfer to the Presbytery of Charleston. Also, the pastoral relation-


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ship between Rev. S. M. Hutchison and the McGee Presbyterian Church was dissolved and he was given permission to labor outside the bounds of the Presbytery. Rev. G. Dana Waters was dismissed to Congaree Presbytery following the dissolution of the pastoral ties between him and the West Avenue Church. The Commission recommended the approval of calls to Rev. Claire Albright by the Marshville Church; Mr. M. S. Bell to the Seigle Avenue Church; Rev. Jas. Eccles to the Bethlehem Church and Rev. S. Wylie Hogue to the First Church of Wadesboro.

Twenty-seven churches were given permission to increase the salaries of their pastors.

An installation Commission reported the installation of Rev. C. G. Pepper as pastor of the Matthews Presbyterian Church. Rev. S. M. Inman reported on the Every Church Canvass.

Mr. J. W. McLaney made an address on World Missions. Sixteen commissioners and their alternates were elected to attend the next meeting of the General Assembly.

Presbytery adopted the "Report of the Special Committee on Segregation," of which Dr. Jas. A. Jones was chairman. The Presbytery ordered that it be printed and made available to the ministers and elders of the Presbytery.

Beginning January 1, 1957, the minimum salaries are to be $4,000.00 for a married minister and $3,800.00 for a single minister.

Eighty-three ministers, 82 elders and 14 visitors were in attendance. Dr. R. C. Long was nominated for moderator of the next meeting to be held in the Bethel Presbyterian Church on July 24th. Rev. F. C. Debele, Stated Clerk, was assisted by Revs. A. Leslie Thompson and Robert W. Rayburn.

R. H. Stone, Executive Secretary.

## — BOOKS —

DOING THE TRUTH. James A. Pike. Doubleday and Company, Inc. $2.95.

Dr. Pike is the Dean of the Cathedral of St. John the Divine in New York City. He was trained in both law and theology and has served on the faculty of Columbia University. He has written this volume to show the relationship between faith and action or to put it in other words between believing and doing. He states that ethics cannot be separated from religion and that ethics also involves us in the problem of sin and justification. In the field of ethics the author is quite illuminating. In the sphere of theology his views are frequently deficient. He replaces certain important theological concepts with the myth-interpretations of neo-orthodoxy.


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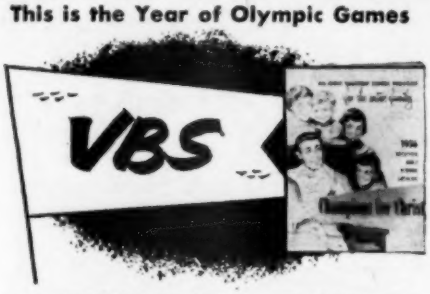


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The theme of this book—Doing the Truth—is admirable and should be stressed. The author's insistence upon a sense of vocation in life is excellent and its treatment is brilliant. His warning against the temptation to a sense of self-sufficiency is especially fine.

Despite the theological weak spots of this volume it should be of real interest to the student of Christian ethics.

THE RENEWAL OF MAN. Alexander Miller. Doubleday & Company, Inc. $2.95.

The subtitle of this book is "A Twentieth Century Essay on Justification by Faith." It is designed to make the main outlines of the doctrine of justification by faith meaningful to modern people. The best chapter of this book deals with "The Ethics of Justification." In it the author shows that justification is not

an escape mechanism. The ethics of justification is summed up in a life that is lived to please God, and what pleases God most, the New Testament makes abundantly clear is to love God supremely and love our neighbor as ourselves. He believes that in the transaction of justification the citadel of self is ravaged and Christ reigns where self was.

This volume closes upon a high note. It asserts that to live here is to measure life not in achievement but in obedience even if to be only the obedience of sincere penitence: God be merciful to me a sinner. It is at this point that we learn that the death of the self is the true beginning of selfhood and the meaning of our salvation. Christian ethics therefore are inseparable from the peculiar Biblical understanding of salvation and justification. Some of the positions set forth here are those of neo-orthodoxy, nevertheless many of the author's insights can be accepted by the most conservative Christian theologians.

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THE IMMORTAL HOPE. John Wesley Hosmer. Christopher Publishing House. $2.50.

This volume was prepared as a ministry of consolation. It was written especially to aid those who must perform the most difficult and sacred task of giving inspiration and comfort to those who are in sorrow. Some of the ideas expressed are helpful. Others are of doubtful value. A chapter on "A Suicide" is sub-Christian in its point of view.

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EARTH IN UPHEAVAL. Immanuel Velokovsky. Doubleday and Company. $3.95.

Earth In Upheaval presents documentation of global catastrophes in pre-historical and in historical times. He believes that this evidence shows that from a study of the natural sciences these great disturbances which rocked our globe were caused by forces outside the earth itself. The author affirms that the date of the recent global catastrophe was only 3500 years ago and at this time the level of the world's oceans dropped sharply, climate was violently altered and ancient civilizations were plunged into destruction. Some of our readers will find points of agreement with the author as well as many of disagreement.

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ADULTS LEARN AND LIKE IT. Irene S. Caldwell. Warner Press. $1.50.

This volume was written to show how to teach adults in the Church. The author feels that we can most truly help the younger generation by helping adults, for adults determine the social standards and cultural soil in which children and youth must grow. This volume demonstrates that teachers and leaders of adults may learn better how to guide their groups in created experience. An excellent chapter is on "Adults Learn Through a Fellowship."

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IN THE ARENA OF FAITH. Erich Sauer. William B. Eerdman's. $3.00.

"A call to a consecrated life" is the thesis set forth in this latest volume by Dr. Sauer. It is based upon Hebrews, chapter 12. The author accentuates the thought that only upon a life fully surrendered will God pour out His abundant blessings. The volume is written in a simple style. It sets forth his message in understandable language. Any serious reader of this book will learn that it is by looking unto Jesus that we can be winners and reach in the arena of faith the goal of everlasting glory.

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HYMNS WE LOVE. Cecil Northcott. Westminster Press. $2.50.

After extensive investigation the author of this book felt that he had discovered the 100 most popular hymns of the people in the English speaking countries. He presents the human stories behind these beloved hymns, bringing readers closer to an acquaintance with the dedicated men and women who through their songs of worship, praise, and devotion have given so much comfort, challenge, and inspiration to hymn singers. The writer believes that one

of the dangers of hymn singing is a warbling of lines and verses whose meaning is complicated and obscure. He lets these 100 hymns speak for themselves largely because they are hymns about the central beliefs of the Christian Faith.

The hymns are divided into 5 parts: Hymns of Praise; Hymns of Prayer; Hymns of Experience; Hymns of Christ and His Church; and Hymns of Christian Action. This book should prove to be valuable in the libraries of ministers and choir directors.

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THE LIVING BIBLE CHAPTER BY CHAPTER. Amos R. Wells. W. A. Wilde Company. $2.00.

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CHRISTIAN DOCTRINE. John Mackintosh Shaw. Philosophical Library. $6.00.

Dr. Shaw presents in this volume an outline of Christian Doctrine. The twenty-six chapters deal systematically with the great affirmations of the Christian Faith. The author sets forth the purpose of this work in this sentence, "To think out afresh the great, vital convictions of our Christian Faith back of all their conditional, doctrinal expressions; to realize anew the wonder of them and to express them in terms which shall be relevant to the living thought and conduct of the present."

Dr. Shaw believes that the thing that makes Christian truth a system or organic whole is not a mere sum of independent, isolated truths or doctrines, but the common, central, organizing principle is the revelation of God culminating in Jesus Christ. He does not go along with Barth in believing that all revelation is through Christ. He holds that there can be real revelation in nature, history, and in conscience. In this work he examines the varying, historical, doctrinal formulations of the Christian Faith in different ages in the light of the New Testament, and of Christian experience.

More than one-half of this volume is devoted to the Christian Doctrines of redemption, atonement, the Church, and the life after death as seen in the person and work of Jesus Christ. Readers who are acquainted with Dr. H. R. Mackintosh, who taught Systematic Theology some years in New College in Edinburgh, will recognize the author's indebtedness to his teaching. This work is written from a liberal point of view, especially from the standpoint of Biblical criticism. However, the Conservative will find a great deal in this volume. He will find it stimulating to Christian thought.


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